THE

LIGHT OF TRUTH

OR THE

SIDDHĀNTA DĪPIKĀ

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THE PSYCHOLOGY OF THE SHAḌADHVANS.

(Continued from page 336 of No. 9 Vol. X.)

Before I take up the question of the constitution of the Pañchakalas, it will be necessary to state that what I have described as the characteristics of the Kosmo-pause or *Praḷaya*, applies *mutatis mutandis* to the *Praḷaya* or *Tripura-dahanam* in the individual man also, as it is an important dictum to grasp. The *Prāpañchika-praḷayam* is a far-off event, but the *Praḷaya* of the Shaḍadhvans in each man takes place every moment, and it has therefore the greatest interest for us. It must also be remembered that all the other Adhvans are only a five-fold emanation from the Kalādhvan, and that the Kalādhvan over-spreads, nay, interpenetrates the remaining *Adhvans.* In the course of the Praḷaya, macrocosmic or microcosmic, the Bindu is resolved into the Nādam, and the Nādam into the Kuṭilā or Mahā-māyā; The Kuṭilā inheres in the Parā-Šakti, and the Parā-Sakti, in the Lord, at last. With these facts well established in our minds, we may now endeavour to understand something of the *dīkshās* or sacraments with reference to the *Adhva-šodhana.*

The Āgamic Mystics classify souls under three heads, from the view-point of the *pāśa-kshaya.* These are Vijñāna-kalāḥ or Vijñāna-kevalāḥ, those in whom the only remaining taint of sin or impurity is the *Āṇava-mala*; Praḷayākalāḥ or Praḷaya-kevalāḥ, those who are yet caught up in the meshes of the two forms of corruption, the *Aṇava-mala* and the *Karma-mala*; and Sakalāḥ or Sa-kevalāḥ, those that are inextricably hemmed in by the three forms of entanglement, the *Āṇava-mala*, the *Karma-mala*, and the *Māyā-mala*. The Lord brings about 'redemption' or 'regeneration' in a Vijñāna-kevala soul, when it is fully ripe therefor, by tenanting it in *advaita* union with it, and filling it with His Transcendental Glory, as the Meridian-Sun lights up a vertically-planted crystal column with the full blaze of its steady radiance. He saves the mature Praḷaya-kevala soul by revealing Himself to it, in a vision, in one of His *sakaḷa* forms, in His *jñāna-rūpam* for choice. But when the Sa-kevala soul has attained its *mala-paripāka*, the Lord appears to it as one of its own kind, i.e., in the person of another human being, of a human *Guru*, and rescues it out of its enmeshments. The redemption of the last class of souls, which should interest us most in our present condition, is brought about by means of the seven *dīkshās* or sacraments.

These are (1) *Nayana-dīkshā* or ocular instruction, (2) *Sparśa-dīkshā* or tactile instruction, (3) *Vāchaka-dīkshā* or oral instruction, (4) *Śāstra-dīkshā* or scriptural instruction, (5) *Mānasa-dīkshā* or mental instruction, (6) *Yoga-dīkshā* or instruction in spiritual communion, and (7) *Auttarī-dīkshā*, or detailed formal instruction, which is again of two sorts, (a) *Kriyauttarī*, instruction by the use of exoteric symbols, and (b) *Jñānauttarī*, instruction by illumination or spiritual initiation which takes the soul above the symbolic teaching. The above sacraments for the spiritual illumination of the Sa-kevala souls are dealt with in considerable detail in the Āgamic literature, and I regret I am unable to do anything more than barely naming the *dīkshas* in this connexion, on account of the shortness of

the time at my disposal. I must, however, remark, in passing, that they constitute the very core of the esoteric side of the *Āgamānta*, as they cannot but be everything in any mystic system of philosophy that has a practical end in view regarding soul-culture. Of the above seven *dīkshas*, the first six are administered only to fully-ripe souls, while the seventh, which consists, as already pointed out, of two parts, is specially reserved for those who are not yet fully prepared for the Lord's grace.

A leading feature of the *Auttarī-dīkshā* is instruction by means of symbological diagrams and figures of a mystic import, usually drawn in the sand or on the ground, and *homa* oblations. *Kriyauttarī*, the ceremony of acts and forms, embraces the sacraments of the "initiation" and the "confirmation" of the disciple, called respectively the *Samaya-dīkshā* and the *Viśesha-dīkṣhā*. In the *Samaya-dīkshā* which is appropriate to the first stage of religious life, the *Charyā*, the use of mantras plays a prominent part. In the *Viśesha-dīkshā* which corresponds to the second and third stages of spiritual life, *Kriyā* and *Yoga*, *Siva-pūjā* and *Yoga* come into great conspicuity in all their phases of mystic symbology. *Jñānauttarī*, the only truly spiritual sacrament that is open to the *apakva* souls in the *Sa-kevala* division to which the bulk of us have the honour to belong, is an intensely spiritual ceremony, though conducted with all the aids of an objective mystic symbology. *Jñānauttarī*, called also the *Nirvāṇa-dīkshā*, corresponds to the final stage of spiritual life, *Vidyā* or *Jñāna*, the stage of *Samyak-darśanam* or *Illumination*. This last sacrament helps to release the soul from under the influence of the Shaḍadhvans, in which is accumulated the *Karma* and other Malas, and to unite it to the hallowing presence of the Lord. The *Nirvāṇa-dīkshā* consists of instruction respecting the Adhvans, their purification which is technically known as *Adhva-Śodhana*, and the extrication of the soul from their meshes, which leads to its union with the Lord. The *Adhva-Śodhana* is a very elaborate ceremony in the course of which the disciple is

made, in consonance with the mystic symbology of the *Kriyāpāda dikshas* ordained for unripe souls, to transcend, step by step, the Shaḍadhvans, by offering each one of them, and, finally, his own soul, as a Sacrifice unto the Lord, under cover of various rites. The *Adhva-Šodhana* is connected in some instances with another ceremony called the *Nāḍī-nyāsa*, the import of which is to inculcate in the mind of the disciple the idea that after the "Crucifixion of the Old Adam", the soul has become the tabernacle of God for all time. The whole round of rites connected with the *Nirvāṇa-dīkshā*, has an exceedingly awe-inspiring and hallowing character, which cannot be misunderstood by any person, in whom there is the least vestige of a religious emotion of some sort or another. But the higher orders of mystics, to whom every symbol employed in the *Nirvāṇa-dīkshā* is only an objective reflex of a higher fact of consciousness, actually sensed during SpiritualCommunion, will see in that Holy Sacrament, the "Crucifixion of the Flesh", and the "Appearance" of the "Transfigured" Soul during true "Resurrection", which is not the resurrection of the body, as Christians would have it, but the "Re-generation" of the Spirit. In the *Nayana-dīkshā*, also, prescribed for the *pakva* souls among the *Sa-kevalāḥ*, the *Adhva-Šodhana* is a main feature, but, the sacrament being of a higher order, the way in which the Malas that have eaten into the Adhvans are removed by the *Guru*, is more spiritual and real than symbolic. At this point we should leave the question of the *dīkshāḥ* or sacraments.

The Lord comes into touch with Matter by means of His Light, and the relation between His Light and Matter can best be homologised with that between a room and the lamp that is lit in it. The method which the Lord adopts to reclaim his fallen children, and quicken them out of their dark slumber, the so-called *kevala* condition of the souls, is gracefully explained by the ancient "Seers of God" in the term *Pañcha-kalāḥ* or the five modes by which the Light of the Lord descends into Matter, or the five characteristics with which He endues It. These five Kalas are nothing more than five vortices of Divine

Energy that steadily direct the redemption of man, so as to make of him an image like into God Himself. Viewed with reference to Man, the *Pañcha-kalas* may be described as organised tissues of Matter, developed from the *Kuṭila* or *Suddha-Māyā*, that is, Māyā free from the *Āṇava-mala*, which hold, within their ample folds, all the corporeal elements of the human Soul, adhering to it during its entire course of spiritual culture and regeneration, or, in other words, from its *Bandha* to its *Mukti*. The *Kalādhvan* embraces not only the five other *Adhvans*, but also other parts of the soul's complicated physical form, not usually included in the *Shaḍadhvans*. It is usual to distribute or marshal all the corporeal elements of the human system, under the heads of the *Pañchakalāḥ*, and the content of each such *Kalā* is of great importance to the *Yogin*, in his meditations, as the grouping under the different *Kalāḥ*,, determines the order in which he should proceed, in regular succession, to attain his *Šabda-artha-jñāna* of a class of particulars, at a time. The overflowing kindness of the Lord for His children will be apparent, if we seek to understand the *rationale* that lies at the back of the working of the *Pañcha-kalas*. The *Pañcha-kalas* are styled in the exquisite mystic terminology of the *Āgamāntins*, the Kalādhvan, the Artery of Divine Life, the Path of the Lord's Presence, the Mode of Mahādeva's Redemption of Souls. Well did the *Taittirīya-Āraṇyaka* sing, with its heavenly and God-inspired solemnity, "पंचारं चक्रं परिवर्त्तते पृथु", "The mighty Pentagonal Wheel Revolves",—Yes, revolves ever and anon till the Lord directs It to stop. We can render पंचारं, here, as पंचकलात्मकं. This is sometimes spoken of as the *Pañcha-kṛityas* of the *Chit-Šakti* of the Lord, of our affectionate and loving Mother, Gaurī. What is the *kṛitya* of the Mother is the *kalā* of the Father. The *Kalāḥ* are named निवृत्ति, प्रतिष्ठा, विद्या, शान्ति, and शान्त्यतीत. When the Light of the Lord, or, to be more accurate, when the Life of the Lord operates on the slumbering souls that sleep the stupefied sleep of sore sin, the quickening impulse that wakes up the soul to a life of progress, is styled निवृत्ति. The निवृत्ति is really संकल्पनिवृत्ति, i.e.,

"the being healed of perverse desires which constitute the will of Man". In exoteric language, this is known as सृष्टि, i.e., the rendering actual of the latent possibilities of the Soul, by getting it into touch with the lowest rungs of the *Tattvādhvan*, the "Road of Matter". The *karaṇas* or "instruments" of the Soul are evolved from the "Root-Principle" of "Matter", that exists in the Unfathomable Womb of Infinity, time without end, ready to do the Will of the Lord. These *karaṇas* or, rather, *tanu-karaṇa-bhuvana-bhogas* constitute the Soul's armoury in its path of निवृत्ति, the path of return to the Lord, under the ægis of His boundless grace. Thus the Lord places the soul on the "upward path", in order to rescue it from the "inane abyss", and here it gets into the "groove of gradual unfolding". The Archangel of the Lord presiding over this "Wheel of Creation," the *Sṛishṭi-Chakra*, is Brahmā, and in the person of Brahmā, the Light of the Lord works without stint or intermission, and this Brahmā has four celestial assistants to help him in his work. When we translate the word, *Sṛishṭi*, by 'Creation', we should beware lest we run away with the Christian idea of "Creation" in our heads. Our *Āgamāntins* have always taught that Matter is indestructible, resolve it however we may. The word सृष्टि comes from the Sanskrit root सृज्, 'to let fly', 'to release', 'to render visible', and, hence, means, "rendering visible what has heretofore been invisible". For instance, the future tree is in the plant-embryo which is, perhaps, a fruit. We may say that God 'creates' the tree from the fruit, in the sense that the fruit contains the future tree within itself, but there can, in the paramount Wisdom of the God-Taught Mystics of the *Āgamāntā*, be no "Creation" out of nothing.

The next vortex of Divine Energy is called *Pratishṭhā*, meaning literally 'establishment'. The rungs of the "ladder of Matter" on which *Pratishṭhā* plays, have the peculiar tendency of inveigling the soul, if it is not on the *qui vive* to hearken unto the Voice of its Father in its 'heart'. The *tattvas* which are the products or evolutes of the *Māyā-mala*, the "Fascinating

Folly", a very apt name for the principle of carnality in Man, have a blinding attraction for the Primeval Corruption, the *Āṇava-mala*, that fills his heart. The Primeval Corruption is called *Āṇava*, because it has contributed to render the soul "small", with its touch-me-not egotism and exclusiveness, and all-to-myself rapacity. The *Pratishṭhā-kalā* of the Lord establishes the souls longer along the stages from the *Ap* to the *Sthūla-prakṛiti*, that is to say, endues them for a longer time with the vestments or instruments made out of these evolutes, till they learn from alternations of ephemeral joys and equally ephemeral woes, playing bo-peep or hide-and-seek with one another in ceaseless succession, that such effects constitute the unavoidable concomitants of their being wedded to the "Flesh", misled by its blandishments, instead of rating them at their true worth. We can expect only one kind of progeny from this sort of illegal wedlock, between sin and sin, between the soul-blinding *Āṇava-mala* and the soul-soaking *Māyā-mala*. The *karaṇas* made out of the *Māyā-mala* are meant by the Lord to be used as so many surgical instruments, left in the possession of souls, for the removal of the cataract known as the *Āṇava-mala*. To wake up the souls out of the anæsthesia of the *Kevalāvasthā*, the *Māyā-mala* gives them indeed a bewitching "kiss"; but with that "kiss", the decoying function of the *Māyā-mala* has commenced and ceased, and, as a further and more important step, the "chimney-sweeper" side of its work begins for the "ripe" souls. But "unripe" souls make love to the scavenger-maid, and dignify her to the position of a helpmeet, the result of it all being that she chucks the broom, the badge of her appointed or intended duty, on one side, and becomes their inseparable and "masterful mistress". And the evil is then patent. Till the vestments of the *Māyā-mala* are used as so many surgical instruments by the would-be "regenerate" soul, the Lord's *Šakit-Nipāta* is only a remote possibility. But when the souls use the *karaṇas* as surgical instruments, the Lord is ready to help them, with His active supervision, in the "Operation-Theatre" of this world, as *Vaidya-nātha*, the Surgeon-General,

and then as soon as the cataract is removed from the eye, the Lord in His Grace allows the Light to beat on it. The moment the soul has undergone the "Crucifixion", which is only another name for the "Death of Corruption", the *Pratishṭhā-kalā* becomes *saṅkalpa-nivṛitti-pratishṭhātmakā*, which is its appointed function, becomes the milestone of the *Kalādhvan*, where the soul is established, confirmed or well-grounded in its disentanglement from *Saṅkalpa* or "enmeshment of Ungodliness". This *Pratishṭhā-kalā* is known in exoteric symbology as "The Wheel of Sustentation" or स्थितिचक्र, in reference not only to the great patience exercised by the Lord, in allowing his *apakva* or naughty children, to play with the *Māyā-mala*, until they, of their own accord, break down through sheer *ennui* of the vicious circle of bitters and sweets, but also in reference to the stability and permanence which He imparts to the *pakva* soul in its freedom from *Saṅkalpa*, making its spiritual triumph enduring, and proof against any chance of back-sliding. This Wheel is in charge of an Archangel named Vishṇu, assisted by four celestial leaders.

(To be continued).

V. V. R.

The true and educated Astrologer scorns all idea of secrecy in his science; those who entertain a contrary feeling know nothing about it, whilst he proceeds by certain rules, which all men may learn if they will take the pains; though he makes no pretensions of infallibility, or perfection, entirely in his Astronomical judgment, and does not hold himself accountable for the ill-use which evil-disposed persons may make of these rules. His skill in Astral science, like real skill in every other branch of useful knowledge, has a direct tendency to promote a spirit of moderation and reserve; of caution and prudence, incompatible with the arrogance and presumption of either a mere pretender or an opponent.

—The Late Dr. W. J. SIMMONITE, M.D., PH.D., ETC.

JÑĀNA VĀSISHṬHAM

OR

THE DIALOGUES OF VASISHṬHA ON WISDOM.

(Concluded from page 355 of No. 9 Vol. X.)

The story of Šukar also shows that to gain the knowledge of God and participate in the divine bliss, it is not necessary to abandon the world and retire into the solitude of a forest, nor is death of the body a condition precedent. King Janaka attained this high estate while still in the flesh and in the active exercise of royal power.

Here, too, is briefly enunciated the fundamental doctrine of the Vedānta that the One and only Reality is the Spirit or pure consciousness, and that the universe is a differentiation and evolute of that one Reality resulting from the cosmic illusion called *Māyā*. Students of modern science will recall Professor Huxley's definition of Matter as "a name for the unknown and hypothetical cause of certain states of our own consciousness" (Lay Sermons, p. 142). A learned Christian Professor, Dr. Sanday, not long ago wrote in this connexion:—

All sure knowledge is knowledge of states of consciousness and nothing more. The moment we step outside those states of consciousness and begin to assign a cause to them, we pass into the region of hypothesis or assumption. The first effort of thought is to distinguish between "self" and "not-self," but neither of the "self" nor of the "not-self" have we any true knowledge, we do not even know that they exist, much less how they exist or what they are. We might as well call the one X and the other Y as give them the names we do. And if this holds good for a process of thought which seems so elementary, much more must it hold good for others which are more remote. When we

call things about us and give them names, as Adam is described as doing, what we really name is only the states of our own consciousness, not the things themselves. Judged by the standard of strict logic, the world which we inhabit is a world of visions, of phantasms, of hypothetical existences, and hypothetical relations. All thought and all the objects of thought are at the bottom pure hypothesis. Its validity is only relative. The propositions which we call true are not true in themselves. When we call them true, all that we mean is that to assume them gives unity and harmony to the operations of the thinking mind. The belief that we can trust our memory, that one state of consciousness is like another preceding state of consciousness, that the ego is a centre of permanence, that nature is uniform, and that what has happened to-day will also happen to-morrow, all these beliefs stand upon the same footing. They are working hypotheses, assumptions which enable us to think coherently: we cannot say more.*

The great divine and philosopher, Bishop Berkeley, has said in terms which a Vedāntist would have used:—"The physical universe which I see and feel and infer, is just my dream, and nothing else. That which you see is your dream, only it so happens that our dreams agree in many respects." The Vedānta goes further and declares that underlying this fiction of the universe there is a very real reality, not as the Bishop supposed, the mind, which is itself a fiction, but the Spirit which the Vedānta declares to be the One and Only Reality. This One Reality is called by many names, Brahm (the Supreme), Jñānam (wisdom), Ātman (the Self), Sivam (auspicious), etc. It is also called *Sat-chit-ānanda* as being *sat*,—pure and eternal being or truth,—pure knowledge *(chit)*, pure bliss *(ānanda)*: pure in the sense of there being no distinction between subject and object. Being spirit as well as infinite, it is frequently called *chit-ākāśa* or *jñānākāśa*, Spirit-space.

It was of this *chit* or pure knowledge Plato spoke in the Phædrus (247 D):—"Knowledge absolute, not in the form of

* Professor Sanday on "Professor Huxley as a theologian."

created things or of things relative which men call existence, but knowledge absolute in existence absolute." It was of this *sat*, the One Reality or Truth, Jesus spoke to Pilate (John XVIII. 37). "To this end was I born, and for this cause came I unto the world, that I should bear witness unto the Truth. Every one that is of the Truth, heareth my voice." To Pilate's next question "What is Truth?" no answer was vouchsafed, probably because the question was a mocking one and because the infinite spirit is not to be described in words. "It can only be described," says the *Bṛihadāranyaka Upanishat* (IV. 515), "by no, no," *i.e.*, by protesting against every attribute. The usual Vedāntist illustration is that of a Hindu wife who, asked to point out her husband from among a number of men, said "no, no," to every person pointed out, until her husband was pointed out, and then she stood bashful and silent. In a dialogue reported by Śaṅkarāchārya Svāmi from an Upanishat, "Vāshkali said, 'Sir, tell me Brahm.' Then Bhava became quite still. When Vāshkali had asked a second and a third time, Bhava replied 'We are telling it, but thou dost not understand. That Brahm is quite still.'"

In the absolute unconditioned infinity, the Spirit, there arises an energy whereby the Spirit seemingly becomes conditioned or limited and differentiates itself—as under a breeze the calm face of the ocean breaks into waves—into the universe, countless souls, infinite varieties of matter, endless growth of sun and satellite and planet, all passing from a state of latency to manifestation and *vice versa*. The task of the soul is to emancipate itself from the grasp of this cosmic illusion of *Māyā*, under the influence of which the soul cherishes the idea of "I" and "mine" (as if each wave were to think itself a separate entity from other waves and from the ocean) and identifies its fictitious coats of mind and matter with itself. In other words, the soul has to go back from the unreal to the only real. What *Māyā* is, how it originated, how and when it ceases, are explained in the story of Śukar.

Having heard Rāma's impassioned address which I have summarized in the last chapter—

Višvāmitra says: O Rāma, by pure intellect thou hast seen all things free from fault. There remains naught else for thee to know clearly. The sage Šuka and thou are peers. Even they who have attained the knowledge of the real and unreal, yearn for peace.

Rāma inquires: How happened it that Šukar, having attained the knowledge which destroys "I," attained not peace at once but afterwards?

Višvāmitra replies as follows: Šukar, filled with the knowledge that cuts off birth, pondering like thee on the nature of the universe, grew in understanding and gained the knowledge that is without flaw. Yet doubt remained regarding it, and peace he had not. He sought his sire (Vyāsa) who lives on the northern mountain (Meru) and asked: "Whence cometh this dangerous *māyā*? How shall it perish? To whom does it belong? What is its measure? When did it appear?" The father made answer to these questions so that Šukar should understand. But Šukar replied: "What thou hast said was already known to me." Then his father, seeing that Šukar reached not the excellent state of peace, said: "There is a king named Janaka, great in the knowledge that is without flaw. Seek and ask him." So saying, he graciously sent him, and Šukar departed. He reached the gate of the golden palace where Janaka dwelt. The king, hearing of his coming, came not to meet him, thinking to try him. Seven days tarried Šukar there, indifferent. Seven more days the king set him in another place, then he lodged him in the beautiful inner chambers of gold wherein the women dwell. Slender-waisted maidens served him with dainty food and pleasures. He bore with them, being like unto the cold full moon. Neither the pleasures provided by the king nor his previous insult touched the mind of Šukar. Can the gentle south wind shake Meru, the greatest of

mountains? Seeing his state, the king worshipped and praised him and said: "O thou who art rid of the acts of the world and hast obtained all that is to be obtained, seeking what hast thou come hither?" He replied "Whence sprang *māyă*? How grows it? How will it cease? Tell me truly." To the sage thus seeking the truth, the king spake as his father had spoken. The sage replied: "This have I already known by my understanding. Thou hast spoken even as my father spake. The perfect Scriptures all declare but one thing. If the differentiation that springs within ceases, *māyă* ceases. There is nothing in *māyā*. Such is its nature. Declare unto me the One Reality, O king who curest the infatuation of all."

The king made answer. "O sage, what thou hast thyself ascertained, what thy father has declared to thee, again in doubt thou askest. That alone is true. Here is infinite Spirit, nothing else. That Spirit is fettered by thought, it is free when rid of thought. 'Tis because thou knowest well that Spirit, thou art rid of desire and of all visible things. Thou hast attained all that is to be attained by a perfect mind. Thou inseparably blendest with the One that is beyond sight. Thou art free. Give up the doubt that troubleth thy mind."

Thus when Janaka, king of kings, taught, the faultless Šukar, quenching his restlessness in the Supreme whose place is Itself, freed from fear, from sorrow, from agitation, from act, from doubt, went up on the golden mount Meru and, standing in the calm of undifferentiating abstraction (*samādhi*) for twice 500 years by the sun's count, like unto the light of a lamp quenched with the burning out of oil and wick, became blended with Spirit-space. Rid of the stain of thought and become pure, the rising thought ceasing as water drops merge and become one with the sea, he became one with the Absolute. He was freed from delusion and desire and so from sorrow. That way will be thine, O Rāma. The manner of the mind which knoweth all that should be known, is never to think that pleasures and pains are "mine."

As the attachment to things which are not realities becometh established, the fetters are firmly rivetted; as that attachment dwindles, the baleful fetters waste away. To crush the influence of outward objects, O Rāma, is to be free; to sink in it is to be a slave. They who have overcome its might and, rid of desire, turn away from the enjoyments of the world, they alone have attained the high state of *Jīvan Mukti*, of freedom while still in the flesh.

The purport of this story appears to be that a man may by investigation and reflection understand what is real and what is unreal, and may reject the unreal and be rid of all desire, and yet not attain perfect peace, which is won only when by the intense abstraction of *samādhi* he has realized in actual experience the One Reality. So also Tiruvaḷḷuvar says:

"Though the five senses are under control, still there is no gain to them who know not the One Reality" (*Kuṟaḷ*, xxxiv. 4).

"Wisdom is freedom from the delusion which is the cause of birth, and the vision of the One Reality, the supremely beautiful" (*ibid.* 8.) The delusion here referred to is explained (*ibid.* 1) as that which takes for real the unreal.

Then turning to the assembly, Visvāmitra says: What Rāma has grasped with the mind, that is the reality, and nothing else. Who save Vasishṭha can teach great Rāma this?—Vasishṭha who, having learnt it from the lips of the wise, hath won peace of mind and freedom from doubt, who knoweth time past, present, and future, who is the world's teacher, who looketh on, a witness to all things that have name and form.* (Addressing Vasishṭha:) Rememberest thou, O Vasishṭha, the words of wisdom which the Lotus-God Brahmā spake to us to heal our enmity and to cure good men of their ancient *karma* and help them to be free. Declare it, I pray thee, to the learned Rāma. The precious

* *I.e.*, the manifested universe.

words spoken to the heart of the pupil that is free from desire, are indeed knowledge; they are the substance of the Scriptures, they alone are beautiful. The words spoken to a pupil in the bonds of desire, will become impure like precious milk poured into a black dog-skin vessel.

In compliance with the request Vasishṭha proceeds to deliver to Rāma the discourses which form the bulk of this work. Vasishṭha, it may be added, is believed by the Hindus to be still alive, inspiring and enlightening seekers after truth. Tradition has assigned him a perfect wife, Arundhatī, who, translated to the skies, shines in the Pleiades. Among the interesting and picturesque ceremonies of a Hindu wedding is the leading of the bride into the court-yard to point out the star to her as the ideal to be cherished. Vasishṭha himself is one of the seven stars of the Great Bear, called by the Hindus the Seven Sages.

P. A.

When the Psalmist said: "Wait on the Lord", he meant "wait on the spirit realm", for every manifestation of unseen spirit-power in Old Testament times was considered divine and the intelligences manifesting were indiscriminately called "men", "angels", "Lord", or "Jehovah". Waiting in the silence is, therefore, a long-established custom for spiritual enfoldment and for communications from the great spirit-realm which has ever encompassed and influenced humanity so our thoughts and desires should reach out and up to the heights for the loftiest truths, the mightiest inspiration and the greatest strength our natures are capable of receiving. The place should be "holy", i.e., consecrated to this special purpose of "waiting" and should be free from all contaminating magnetisms. A *new* room, or a room that has not been indiscriminately used, is preferable. It should be clean, free from much furniture, clothing or carpets, well ventilated and with enough of isolation to enable the sitter to effectively rid himself of the sights and sounds that distract. Others than the sitter or sitters should not enter it.

—DR. B. F. AUSTIN IN *Reason*.

THE WORK BEFORE US.

(Continued from page 373 of No. 9 Vol. X.)

My co-religionists, I was resolved to make this known to you and all, who are called *ajñānis*, and here I have done. What a comment on the moral aspect of our lives! By what name he referred to us, is not the point; the conviction he had of the wickedness of certain members of his race who follow the religion of their forefathers, is what struck me most. Where are virtues gone—Truth and Righteousness? Will our people understand that these form the very basis of *Šivajñānam*? I often thought to myself that if our leaders would not take active steps to improve the moral tone of our people, it were far better for the people to join Christian organizations and live Christian lives in order to qualify themselves for the spiritual life of the *Šivajñānis*, for, I have found in my experience, more unity and sympathy, love and righteousness, in Christian Society, than in our own. *There* are organizations and opportunities and *here* is none. Truth must be told at any risk, and I say, what I think, fearlessly, to this august assembly that moral culture should form the first item of our programme, so that every man may be a *true citizen* before he can be a *true lover of God*.

The social side of the question is not receiving its due attention either. The abuse of caste-rules has been ever tending to separate one from the other to such an extent that the people have not benefited by the culture and civilization of the few. Social intercourse, which alone will facilitate mutual improvement and strengthen mutual confidence, has been within only limited circles, not to mention the inhumane rigour with which "non-touchism" has been enforced on the majority of the people, who would have been a strong power in the nation, if only the chord of brotherly feeling was touched. "Non-touchism" is a sound rule for sanitary reasons, but to enforce it on those who deserve sympathy, help and elevation, in the way it has

been done for ages is, brutally demoralising; and the effect of it is now seen not only in the absence of the national feeling but also in mutual distrust and contempt and in the domination of selfish interests. The tyranny of caste is present in the higher ranks as well as in the lower. The tyranny must cease and give place to a healthy feeling of fraternal kinship in the nation. Caste prevails in some form or another in other countries, but nowhere to the detriment of national interests. People *there* are wise enough not to weaken the solidarity of the nation by demoralising the self-respecting though illiterate masses. Ours has been an unenviable lot, the subject of ridicule to the enlightened. No nation or race has left its mark on the sands of time that did not keep prominently before it, the well-being, the elevation and the freedom of all classes of its poople. The Romans attempted to draw the invidious line between the high and the low and perished in consequence. The people of England have removed all differences of race and language and they now flourish as the mightiest nation on earth.

Have we at the present day the four main castes of the Smṛitis or even the many divisions that once prevailed in the south? Can any one enumerate the sects and sub-sects, and divers groups of each caste? The number tends to increase and not to diminish. Does this not indicate the wrong principles that at present guide the nation? It will be no wonder if one closes his door against his own brother for the fault of crossing the sea or sitting at the same table with his cousin who married in a different sect, though he is himself a hopeless drunkard. His conceit of caste is such that drunkenness and other vices would not degrade him in the eyes of society; but in his view his brother's violation of the caste-law in mixing with others under the ban is greatly reprehensible. The strict adherence to the letter of the law, and *that* only on the *social side* of it, has so drawn lines and cross-lines between one another, that we cannot converse or exchange thoughts with one another without one day or other coming into collision. The evils of our society

are brought to the light of day by those interested in religious proselytism, and laid at the doors of the Hindu Religion, without pausing for a moment to assess its real responsibility in the matter. The number of child-widows, the degradation of the Pariahs and other members of the nation, the exclusion of certain castes from religious worship at the temples, and the abhorrence with which the high-caste man drives away a fellow-member of the nation from his sight, are often referred to from the pulpit and the platform, by the Christian clergy and laymen, as the outcome of the Hindu Religion. The promise of freedom, education and position from the opposite camp, will naturally draw away those who are under the ignominious ban of our society. No doubt the evil is there: it is not due to our ennobling Religion but to the degraded Hindus who have mistaken phantasm for the reality, the poison for the nectar. But is it not now time that we look around and right the wrong and remedy the evil? A re-adjustment in the line is highly desirable, to allow the influence of our religion, the mainspring of which is love, the reign of unqualified Supreme Love in the hearts of its followers, to make itself felt even by the now down-trodden masses. Or shall we sit with folded arms priding over the achievements of our forefathers and leave our neighbours to point out the cobwebs in our homes, and the dirt in our teeth?

It is a relief that reforms have been attempted, organized and carried into effect by the true sons of the soil in the teeth of opposition, obstruction and ridicule. Not to rise even after dearly paying for our past cruelty to our own brothers, is a crime for which each one of us will one day have to account for. It is a vital question no longer to be shelved in if we really mean to plant the banner of our religion in the depths of all hearts.

The craze, now, is for political reform. Millions of reeds rising to rule and govern! Even according to our Dharmas, the rulers were those who, being able to exercise control over the rest, granted, at the same time, liberty to their subjects

with love of justice and fair play according to their lights. The privileges and rights enjoyed by the people in the past are not denied to the present generation. The British nation built upon principles of equality and justice, will not swerve from its national virtues. The non-interference in religion granted to us, is a gift of a very great order, especially to us to whom religion is a watch-word. The burden of State is very heavy; and our benefactors, the British Nation, have come forward to bear it for us just as our past rulers, the Kshatriyas, had done in times of yore, allowing ample opportunities to work out our social and religious ideals. If one nation rules another, there is of necessity some conflict of interest in a smaller or larger measure; and if there be any such restriction, shall we fare better in the hands of others whose love of justice, mercy and fair play, will not rival that of the British Raj? The latter is a God-send to our nation, to relieve us from the additional burden of ruling ourselves. To my mind, all the energy should be directed towards the ethical, social and religious advancement of our people, under the kind protection of the British flag. There lies our sphere of work, elevating and peace-giving, and not among the thorns of politics. If we succeed in producing noble citizens, able to appreciate the freedom enjoyed under religious neutrality, and at the same time to nurture their religious ideals, our task is done. Else, we cease to profit by the golden opportunity and our energies run to waste.

Now, let us consider "The Work Before Us" in the field of religion which comes directly within the purview of this Conference. Bearing in mind that the other aspects of the question go hand in hand with the religious work, and that the one is a necessary supplement to the others in the evolution of character, let us pause for a moment to take stock of our religious achievements of the present day. Time was when religious education formed the chief curriculum of the youth of our land. The special training the Brahmachāri received at the hands of his preceptor, fitted him to understand his duties in every line of activity, and equipped him with sufficient knowledge of the Dharma and the

Jñāna Šāstras, and before he entered the life of a house-holder he was a master of his religion, able to guide the religious work of the household. The youth having had to live with the master who was seldom wanting in the high ideals of life, imbibed the character, the spirit, and the ideals of his master. *Religion was lived* by the masters who held the prominent position in our society. Kings and chiefs vied with one another in reverencing the masters of religion whose example influenced all the members of the society. People did not hesitate to part with their wealth and become paupers if that helped them to honour a master or to establish a religious ideal. The homes re-echoed the Vedic and other hymns that were chanted there during prayer, nor were the groves and forests without response to the echo of the village. Each one, rich or poor, high or low, knew his religion, lived it, and led others in the same line. The relation between Guru and Šishya left nothing to be desired, to work out the religious end. The Gurus, the priests, and the elders of the land, had a great command or influence over the people and were gods on earth to lead and bless.

Would that we had the old times back again! A knowledge of the Šāstras at the present day is the special acquisition of the few, and a religious life, the ideal of the handful. Although there are enough of instinctive inducements to take up the religious ideals, people run after worldy enjoyments and prosperity, and any education that does not tend towards material prosperity is not cared for. Even the priests have degenerated to a very great degree. The Jñāna portions of the Scriptures are left alone by the priests themselves who make it their ambition to be masters of Kriyā, rites and ceremonies. When the people stray away from the fold in large numbers, the priests are in the inner chambers of the temple, content to sound the bell and the gong and to deck their persons and the idols, and foolishly think that they can transport all to Heaven by the due performance of certain rites. It does not seem to concern them what the people think or do, or whether they are morally and spiritually advancing. Whatever may be the evils that sap

the vitals of the society, they would not question the conduct of an individual, for fear of losing the measure of rice and his patronage! The priests have ceased to exert any moral influence over the people; and religion has become synonymous with rites and ceremonies, the true import of which is a hidden secret to a goodly number of even the priests themselves. The spread of education and civilization has not affected the guardians of our Religion; and often it is found that a layman is more enlightened than the priest who is unable to preach his own religion, to explain the doubts, or meet the objections of his opponents.

The Purāṇas and the Itihāsas beyond which there is no Scripture for the masses, are misunderstood and ridiculed, and the demand seems to be for a rational exposition of the principles of religion without parables or figures of speech. On the other hand, the majority of the neglected classes is even without the influence of the Purāṇic literature, nor are they able to distinguish their religion from that of others.

One day I asked a Tamil peon in my office what his religion was. He said that he professed the same religion as myself. I asked him what he called that religion. He said "It is this, sir, Bauddha-Āgama." I told him that I was not a Buddhist. Yet, he was sure that he followed the same religion as myself. He now understands that he is not a follower to the Bauddha-Āgama. This ignorance in the man is an index to the pitiable state to which our people have declined, and the scant influence (which is sometimes next to nothing) exercised over them by the priests or other laymen. There are instances where the illiterate masses frequent famous places of worship of the Roman Catholics. It does not matter to them whether it is Mary or Māriyammāḷ, Christ or Kṛishṇa, St. Annas or Kannakai, that they go to worship. The worship of Šiva and the teachings of the Šaiva Religion, are yet within their reach.

Even in Temples, worship, festivals and other paraphernalia, have no charm for the so-called civilised section of the people. And their power for good has been declining from day

to day. Piety and devotion do not influence the majority of men who frequent the temples. One word at least indicates the retrogression of the system and the demoralization of the worshippers, namely—Deva-aḍiyāḷ (தேவ அடியாள்). With what good intentions the service of Devâ-aḍiyāḷ was allowed in temples? Does that word now convey its original significance? What example did they once set for the women of the land? Where is now their honour and prestige, their piety and devotion to God, their pure hearts and clean hands? They now pollute the atmosphere of the temples and corrupt the morals of themselves and the people; but still our enlightened men do not see or at least take steps to remedy this evil which has taken a strong hold on the places of worship. It seems to me to be a problem, whether, in other respects as well, the true intentions of the Šāstras have not been violated or degraded, just in the same way as the institution of Deva-aḍiyāḷ (தேவ அடியாள்) has been corrupted into Devaḍiyāḷ (தேவடியாள்)—the plague-spot in the sacred temple.

Even in the management of temples, one often finds the predominance of selfish interest rather than the spiritual advancement of the people. The abuse of temple-funds is a crying shame on the community; but still it must be said to the credit of our ancient seers that, if not for the temples and the Purāṇas, however much their object may be misunderstood, our people would have been much worse and hopelessly behind-hand in religious ideals. What is required in the trustees or custodians of the temples is, holding up their true spirit to the eyes of the masses. Many of the Jñāna Šāstras are still in old manuscripts which are kept back from public view under pain of religious threat or priestly intimidation, and the enthusiasm of most men among our leaders or our wealthy, is not for bringing them to light and preserving them for future generations, but for building more temples.

(To be continued.) R. S. S.

HINDU IDEALS AND THEIR PRESERVATION.

(Concluded from page 349 of No. 9. Vol. X.)

I have appealed to you as citizens, as members of society—to preserve your institutions. I shall now appeal to you as parents, to preserve your children.

By permitting the Missionaries to educate your children, you are not only allowing them to remain in ignorance of your institutions and your religion, you are acquiescing in the injection into their minds of disrespect and prejudice against these. Let me give you a conspicuous instance of how this occurs.

Western Scholars have evolved a theory which traces the origin of Indian civilization, and of the Aryan race, to Central Asia. Everybody acquiesces in this theory, and therefore everybody believes it. Probably it is taught in this very institution. Let us consider it a moment.

One would expect that when the history of a people was in question, the traditions and literature of that people would be the first sources of information on the subject sought. But though you have the oldest civilization and literature in the world, and records which purport to recite your history for many hundreds of thousands of years, the orientalists do not pay you this compliment. Your books do not anywhere mention or suggest any other dwelling place for Indians than India. Their evidence is unanimously and distinctly to the contrary. For instance, Rāma flourished in India and conquered Ceylon in Tretā-Yuga, not far from a million years ago. But the orientalists do not vouchsafe your books or your traditions, the slightest consideration. They proceed to construct a theory of their own, which they introduce by remarks of this kind—I quote from one of their principal books, Muir's Sanskrit Texts.

"I must begin", says this scholar, "with a candid admission that, so far as I know, none of the Sanskrit books, not even the most ancient, contains any distinct reference to the foreign origin of the Indians."

The theory is, as I have said, that the Aryans came to India from Central Asia. At first 1000 years or so B. C. was considered early enough for this migration. Now, I believe, they have gotten the date back 5,000 or 6,000 years earlier than that.

On what do they base this theory? I will give you samples of their principal arguments, and beg you to note well their character.

There are many names in the Ṛig Veda, some of which are thought to denote Indian rivers. Now, they say, the Ganges is mentioned in the Rig Veda but once, and towards the end. But the Indus, or Sindhu, is mentioned early and often. This shows that your ancestors during most of the time of the composition of the Ṛig Veda hymns, were dwelling near the Indus, that is, in the Punjab and Afghanistan, and did not reach the Ganges until the later hymns were composed.

Very good; but when we look into the meaning of "Sindhu", what do we find?

First, that it is a name of Chandra, the presiding Devatā of the moon.

Second, that is a name for the ocean.

Third, that it is used to denote any great confluence of waters, and finally (Śankarachārya, in the Bhāshya-Hṛidaya), that it is another name for the Ganges itself!

Having adopted the theory, the Orientalists proceed to build it up by interpreting everything to support it. For instance, the Ṛig Veda mentions the "Sarayu". There is a river of that name in Oudh, falling into the Ganges below

Benares. This river is too far South to fit their theory. So they say—I quote one of their leading men, Lassen—"Perhaps it is an affluent of the Sarasvati (a river of the Punjab); in any case, *it is to be distinguished from the well-known affluent of the Ganges*".

Well this, Mr. Chairman, is calculated to make a lawyer smile. We know how cases are built up. But perhaps I should not disclose the secrets of the profession.

Then as to writing. Their theory requires them to make you illiterate in ancient times, for otherwise how can the silence of your literature on this important subject be explained? Your books must be more recent then these events, if the theory is to stand.

"An illiterate people", says A. W. von Schlegel, "ignorant of writing, which has adopted a stationary home after long and arduous migration, might, after a few centuries, easily lose all recollection of its change of habitation".

So they say that, inasmuch as they can find no proof to the contrary, your ancestors could not write more than 2300 or 2400 years ago. But they cannot deny that you were a great people, with abundant commerce. Megasthenes shows that even Solomon got merchandise from India. How was your business conducted without writing? Because no records are found, is a very slender basis on which to deny the knowledge of writing to a great, civilized and commercial people.

I cannot continue this subject for want of time, but the examples I have given are sufficient to illustrate the flimsiness of the arguments of the Orientalists. These theories are the merest and most random speculations, and impudent speculations at that. But the point with which we are now concerned, is the utter disregard and disrespect with which they treat your traditions and the effect which such treatment, endorsed by their teachers, necessarily has upon the minds of your children.

Then as to the study of History. In the Mission schools your children learn next to nothing of the history of Ceylon and India, and that notwithstanding that in the Mahāvamsa, you have one of the oldest and most authentic histories in the world. They learn nothing of your great men—of the heroes and moral exemplars of your past. They learn of Rome, Europe, England —of Cæsar, Napoleon, Nelson, Wellington, Cromwell. How are they benefited by this? They learn how on repeated occasions a handful of valiant Englishmen put to flight vast numbers of the "natives" of your country. Are they likely to gain respect for their ancestors from such tales?

So all through Literature and Science. These seemingly "exact" sciences, these instruments and methods of "precision" seem so unassailable, so unquestionable, that your children are paralyzed. They have not a word to say in defence of their ancestral traditions. They are out of court at once.

But if they had studied your books *first*, their hearts would have been won by their beauty; and they would have suspected the wisdom of spending *all* one's life and energy in measuring and classifying *prakṛiti*, the ever-changing; the absurdity, for instance, of building up a science of the nervous system and calling it Psychology.

If you say—our children must have Western learning in order that they may have the increased earning capacity which it confers—, I reply—It is not Western learning, but the *influences under which it is imparted*, that are dangerous. If you teach your children *yourselves*, you may teach them what you will.

To the child educated under foreign, *i. e.* Missionary, influences, the whole of the Hindu religion becomes unreal and shadowy. Though he may maintain his nominal allegiance to it, its compelling force is gone; his religion is practically lost. No misfortune in life can be so great as that. For the sanction of the lost religion is replaced by no other effective sanction. An adopted religion can never mould the character as the

religion of one's fathers. In most cases a *moral death*, more to be deplored than physical death, results. The life is wrecked—the purpose of life is wholly missed. But I need not dwell upon this unpleasant subject. You know well the hypocrisy of life which generally follows upon so-called "conversions" among you: you know the shockingly common moral degradation of "native" converts to Christianity. I know it from my own experience, years ago, in this island, and all men of experience in the East who are free from self-interest, testify to it.

I have known many young Indians in just this position. Their lives were spiritually wrecked; whereas they only needed a fair start, a preliminary grounding in their ancestral learning, to have carried them safely past this danger.

The injury to your girls is a still greater misfortune. They will govern your families, they will train your grandchildren.

If you fully grasped the deadly character of the probable result, I think you would prefer for your child the funeral pyre to the Mission school.

Yet I wish by no means to be understood as speaking against the character of the Missionaries. I think that most of them are sincere and kindly men, who wish you well. But as a class they are very ignorant on the subject of religion. They have not studied Hinduism. They do not know its grandeur. They do not know that religions are all one in origin—all equally paths to God. They do not know that the religion of Jesus, as he propounded it, is the same as that of the Aryan Ṛishis. They do not realize the terrible responsibility of unsettling the religious convictions of a human soul. If they did, they would flee from it as from a conflagration.

Much of the money also which is given in America to support these mission schools, is given from the best of motives. The givers really believe that they are doing you great good, and make genuine sacrifices in parting with their money. But

it is not all given in this spirit. Great sums are given for this purpose by wealthy men whose object is to gain a reputation for generosity. And much of it is given from a still unworthier motive—because such gifts are thought to bring commercial returns. Many of you have heard of John D. Rockefaller, the Standard Oil magnate, the wealthiest man in the world. He gives vast sums to foreign Missions. Several years ago I read in a New York daily paper an interview with his secretary, Mr. Gates, in which that gentleman said that Mr. Rockefeller's donations to foreign Missions are found to be an excellent investment, in that they lead to the increase of business transactions with the peoples among whom the missions are located.

Do not overlook the kindly motives which have prompted many Missionaries and supporters of Missions. But do not let your gratitude obscure your duty to God and to your children—your duty to transmit to them the spiritual heritage which you have received from your ancestors, and which they may rightfully claim from you.

Since I prepared this address, some school statistics have been furnished me. The Christian population of the district is less than one-tenth of the whole—more than nine-tenths are Hindu; but out of a total of 400 schools, 300 are Mission schools. Having legitimately but one-tenth of the children, the Mission schools are educating *three-fourths* of the children of the district.

Still further, but about half the hundred Hindu schools are aided by Government, while almost all of the other schools are aided schools. Therefore of the public money, chiefly collected from taxes on Hindu property, spent for education in this district, only *one-eighth* goes to give Hindu education to Hindu children, while *seven-eighths* are devoted, for the most part, not to giving your children a beneficial education, but to leading them by a short road to moral and spiritual ruin.

A very conservative estimate puts the number of pupils at 50 for each school. There are then at least 20,000 children in the schools of the district, and doubtless many more.

Assuming that there are as many as 2000 Christian children, the Mission schools are educating at least 13,000 Hindu children in this district. For higher education there are in this district six girls' boarding schools, all Missionary, and six boys' colleges, of which but two are Hindu.

Is not this most an alarming situation? Can you regard it with any sort of equanimity? It clearly calls for the most energetic and unmeasured efforts on your part. Be assured that in their contest for your children the Missionaries will never relax their exertions. Their livelihood, the very existence of their establishments, depends upon holding your children. 13,000 Hindu children in the Mission schools of Jaffna—what an appeal can be made in America for money on that statement! It is worth to them many lacs of rupees every year. So they will fight you hard. If they see that you are in earnest about building up your schools, they will probably offer you *absolutely free* education. But their education would cost you dear, even did they pay you untold sums to accept it. This is a matter far above all money values.

Can you disentangle yourselves from these toils? Certainly you can, if you put forth sufficient effort. Lose no time in rescuing your children from the Mission schools. *Educate them yourselves.* Are your present schools insufficient? Create new schools. Resolve that whatever is necessary *shall be done.* If necessary to accomplish it, impoverish yourselves. What is money in comparison? If you lack money, *simplify your lives.* Discard expensive European habits. Return to the simple ways of your fathers.

As an example of the crying needs of education among you, look at this College, in the hall of which we are to-night. It is really the only dependence of your boys for higher education; and yet how precarious is its condition. Without a general fund, if for any cause the Government grant were delayed or withheld, it would be in great difficulties. It has no library. A College without a library! No chemical or physical laboratory,

no play-ground. And because of this lack of equipment the Madras University will not affiliate it.

If there is still time, I wish to close by reading a passage written by that great Indian, the Swami Vivekananda. As your Chairman has said, I knew him. I first saw him at the Chicago Parliament of Religions in 1893. I shall never forget his handsome and brilliant face and his fine form, most impressively set out by his orange robe and turban. When he first spoke, before many thousands of people in the great auditorium, he took that vast audience by storm.

I saw him frequently in New York between 1893 and 1896. For a while he was a guest at my house.

The education of his people was very near his heart. We had many talks about it.

The passage I am about to read is in a manner a part of his legacy to India. It is from a manuscript found among his papers. He had commenced a book, "India's Message to the World", of the preface of which these words form a part. I read them because of the splendid ideal of India which they embody—that they may sink into your hearts, and remain there long after what I have said is forgotten.

"What a land is India! Whosoever stands on this sacred land, alien or a child of the soil, feels, unless his soul is degraded to the level of brute animals, himself surrounded by the living thoughts of earth's best and purest sons, working to raise the animal to the Divine, through centuries whose beginning history fails to trace. The very air is full of the pulsations of spirituality. This land is sacred to philosophy, to ethics and spirituality, to all that tends to give respite to man in his incessant struggle for the preservation of the animal, to all training that makes man throw off the garment of brutality and stand revealed as the Spirit immortal, the birthless, the deathless, the ever-blessed,—the land where the cup of pleasure was full and fuller has been the cup of misery, till here first of all man found out that it was all vanity; till here first of

all he broke through the fetters of delusion, in the prime of youth, in the lap of luxury, in the height of glory and plentitude of power. Here in this ocean of humanity, amidst the sharp interaction of strong currents of pleasure and pain, of strength and weakness, of wealth and poverty, of joy and sororw, of smile and tear, of life and death, in the melting rhythm of eternal peace and calmless, arose the throne of renunciation. Here in this land, the great problems of life and death, of the thirst for life and the vain mad struggle to preserve it only resulting in accumulation of woes, were first grappled with and solved—solved as never they were before and never will be hereafter, for here, here alone, was discovered that even life itself is an evil, the shadow only of the real. This is the land where alone religion has been practical and real, and where alone men and women have plunged boldly in to realize the goal, just as in other lands they rush madly on to realize the pleasures of life by robbing their weaker brethren. Here and here alone the buman heart expanded till it included not only man but birds, beasts and plants; from the highest gods to grains of sand, the highest and the lowest all find a place in the heart of man, grown great, infinite. And here alone the human soul studied the universe as one unbroken unity whose every pulse was his own pulse.

We hear much about the degradation of India. There was a time when I also believed in it. But to-day, standing on the vantage-ground of experience, with eyes cleared of obstructive predispositions, and, above all, the highly coloured pictures of the countries beyond the seas toned down to their proper shade and light by actual contact, I confess in all humility that I was wrong. Thou blessed land of the Āryas, thou wert never degraded. Sceptres have been broken and thrown away, the ball of power has rolled from hand to hand, but in India courts and kings always touched only a few, and the vast mass of the people have been left to pursue its own inevitable course, the current of national life flowing at times slower and half-conscious, at others stronger and awakened. I stand in awe before

the unbroken procession of scores of shining centuries, with here and there a dim link in the chain but flaring up with added brilliance in the next. There she is, walking with her own majestic steps, my motherland, to fulfil her glorious destiny, which no power on earth or heaven can check—the regeneration of man, the brute into man, the God.

Aye, a glorious destiny, my brethern, for as old as the days of the Upanishads we have thrown the challenge into the world "Not by wealth, not by progeny, but by renunciation alone immortality is reached." Race after race has taken the challenge up and tried to their uttermost to solve the world-riddle on the plane of desires. They have all failed in the past,—the elder have gone down under the weight of wickedness and misery, which lust for power and gold brings in its train, and the younger are tottering to their fall. The question has yet to be decided by them whether peace will survive or war, whether patience will survive or non-forbearance, whether goodness will survive or wickedness, whether muscle will survive or brain, whether worldliness will survive or spirituality. We have solved our problem ages ago, and held on to the solution through good fortune or evil, and mean to hold on to it till the end of time. Our solution is unworldliness—renunciation.

This is the theme of Indian life-work, the burden of her eternal songs, the backbone of her existence, the foundation of her being, the *raison d'être* of her very existence—*the spiritualization of the human race.*"

M. H. P.

"The Oriental mysteries, directing the will toward an ideal goal and exalting the inner spirit, were less mindful of economic utility, but they could produce that vibration of the moral being that caused emotions, stronger than any rational faculty, to gush forth from the depths of the soul. Through a sudden illumination they furnished the intuition of a spiritual life whose intensity made all material happiness appear insipid and contemptible. This stirring appeal of supernatural life made the propaganda irresistible. The same ardent enthusiasm guaranteed at the same time the uncontested domination of neo-Platonism among the philosophers. Antiquity expired and a new era was born".

—FRANZ CUMONT (translated by A. M. THIELEN) in *The Open Court.*

Maritime Activity and Enterprise in Ancient India*.

(Intercourse and Trade by sea with China—I).

Introductory.

In the olden days of Indian History when great waves of Indian thought were propagated to countries outside India's borders, the ocean which washes India's shores for a thousand miles and more, formed an easy highway which enabled her sons to carry her civilisation and culture as also her abounding material produce and manufactures to the very door of every nation of the then known world—from China and Japan to Arabia and Egypt, converting the countries lining the whole coast from Pegu to the Yunnan (in China) as also the numerous islands in the Southern Seas into so many outlying Indian provinces. "Down to the days of the Mahomedan conquest went, by the ancient highways of the sea, the intrepid mariners of the Bengal Coast, founding their colonies in Ceylon, Java and Sumatra, leaving Āryan blood to mingle with that of the seaboard races of Burma and Siam, and binding Cathay, China and India, fast in mutual intercourse." (*Ideals of the East* by Mr. Kakasu Okakura, pp. 1-2). China is one of the countries with which India had opened communication and established commercial relations by sea from very old times carrying on a flourishing trade till the advent of the European nations in the oriental seas. And into China also had India poured in by the open door of the sea much of her culture aud civilisation. For by the sea-route passed from India many of the great Buddhist missionaries who carried to China her religion and who by their self-sacrificing zeal and unwearied labour for centuries, not infrequently in the face of enormous opposition from the princes and people of China, propagated the principles and the literature of that religion amongst her millions. It was in Indian merchant vessels again that travelled many of those numerous Chinese pilgrims that flocked to India, studied for years in her Universities, resided in her monasteries, visited her holy places noting down, like the Chinese Buddhist pilgrim of the 7th century A.D., I-tsing, every minute peculiarity in the conduct of the Indian *Śramaṇas* (monks), every detail of the rules of discipline as practised by them, and thus imbued with the Indian spirit, and inspired

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* A paper contributed by Haran Chandra Chakladar, M.A., to the *Dawn and Dawn Society's Magazine* of May 1910, and reprinted for the benefit of the readers of this Journal.—*Ed L.T.*

by Indian ideals, spread this acquired Indian culture when back amongst their own people in their own land. This importation of Indian religion and culture into China has resulted in a deep Indianisation of Chinese life and ideals and its art and literature stand imbued to the present day with Indian ideas and thought. In the language of a distinguished German scholar well known for his Chinese scholarship and extensive knowledge of Chinese Buddhism, "to the present day two-thirds of the whole Chinese Buddhist literature are translations of foreign (*i.e. Sanskrit*) works. Every popular Buddhist book is full of *Sanskrit phrases.* Many of the litanies which the priests read are *Sanskrit prayers* transliterated in Chinese characters, the prayers which exorcise among the common people recite, the charms and amulets they use, frequently contain Sanskrit characters"*, and to the present day the images of many of the Indian missionaries occupy a prominent place in the temples of China.

Pre-Buddhistic Intercourse by Sea with China.

This high spiritual mission of India as well as the spirit of maritime enterprise and adventure stirring on the Indians of old to seek the economic welfare of their country by the extension of commerce in many lands, led them to maintain a continuous intercourse by sea with China from a very remote age down to quite recent times. There is evidence both in Sanskrit literature as well as the annals of China, that this communication between the two countries was opened at a very remote ancient time, when, it seems, a part of China was colonised by Indians. "There is" remarks Sir Henry Yule, R.E., C.B., K.C.S.I., "in a part of the astronomical systems of the two nations the strongest implication of very ancient communication between them, so ancient as to have been forgotten even in the far-reaching "Annals of China" which reach to a period about three thousand years before the Christian era. (*Vide* p. xxxiv, 'Cathay and the Way thiter' by Sir Henry Yule). In Sanskrit literature there are many references to the Chinese and to Chinese silk, camphor, steel, vermilion, etc., and in the Code of Manu itself we have the remarkable statement that the Chinese were degenerate Kshatriyas, being one of many Kshatriya tribes who had gradually sunk in the world to the condition of *Šūdras* in consequence of the omission of the sacred rites, and of their not consulting Brāhmaṇas.

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* *Vide* pp. 35 and 21, "Buddhism: its Historical, Theoretical and Popular Aspects—by Dr. E. J. Eitel. Third Edition, Hongkong, 1884.

Vide p. 412, "The Laws of Manu by George Bühler).* With reference to this particular point, a distinguished French scholar, M. Pauthier, makes the following observations in his edition of the 'Travels of Marco Polo' (p. 550), "the statement in the laws of Manu is partially true and people from India passed into Shensi, the westernmost province of China, more than one thousand years before our era, and at that time formed a State named *Thsin*, the same word as China." (Quoted by Sir Henry Yule at p. xxxiv of his "Cathay and the Way thither.") It is natural to infer that a part at least of these ancient Kshatriya colonists passed by the sea, seeing that in the Vedic times the Hindus were well acquainted with the navigation of the ocean, and merchants are referred to as frequenting every part of the sea in the Ṛig-veda, (*vide* p. 16, "Indian Paleography" by J. G. Bühler and pp. 46 and 47 of this magazine, new series, Vol. v, March 1909).

Increased Intercourse by Sea with China from the Commencement of the Chirstian era.

Coming down to Buddhist times, there is very clear evidence in the Chinese records, the annals of the Imperial dynasties, the narratives of the Chinese pilgrims, and the history of the numerous Indian Buddhist teachers—to show that from the beginning of the Christian era, Indian ships began to ply the Chinese waters in gradually increasing numbers. While it is a remarkable fact that the Chinese did not send out any ships to the Indian Ocean till many centuries later. In the *Journal of the Royal Asiatic Society* for 1895 (p. 525), we read—"The Indians and Persians most probably went to China by sea at the commencement of our era, and continued to do so for many centuries afterwards. The Chinese did not arrive in the Malay Archipelago before the fifth century, and they did not extend their voyages to India, Arabia and Persia till a century later."[1] It

* Manu, chap. X, verses 43-44:

शनकैस्तुक्रियालोपादिमा क्षत्रियजातयः ।
बृषलत्वंगातालोके ब्राह्मणादर्शनेनच ॥
शौण्ड्काश्चौड्द्रविडाः कांबोजाजवनाःशकाः ।
पारदापह्लवाश्चीनाः किरातादरदाःखशाः ॥

[1] The writer of the article in J. R. A. S., from which we have quoted is a well-known authority Mr. George Phillips, a British Chinese Scholar, the author of several books and numerous articles in matters relating to China.

is a significant fact that at this time Buddhism secured the royal patronage in China and began to obtain a wide currency there and the sympathy and intimacy promoted by a community of religion naturally led to an increased mutual intercoure between India and China. Buddhism had found its entrance into China, perhaps during the life-time or shortly after the death of the great Buddhist Emperor of India, Aśoka of the third century B.C., whose missionaries carried the faith of Buddha over about the whole of the then civilised world, "not only throughout and on the borders of his own wide empire, but in the distant regions of Western Asia, Eastern Europe, and Northern Africa." (*Vide* p. 42, 'Aśoka,' by Vincent A. Smith, 2nd edition, 1909). "As early as 250 B. C., a number of eighteen Buddhist emissaries reached China, where they are held in reverence to the present day, their images occupying a conspicuous place in every larger temple." (*Vide* p. 21, "Buddhism" by Dr. E. J. Eitel). By some scholars this event is placed in 217 B.C.,[1], while others hold [2] that Buddhism found its way into China in 221 B. C. However Buddhism did not make much progress in China until the first century after Christ (A. D. 67) when in response to a mission from the Emperor of China, two Indian Buddhist *Śramaṇas* (monks), Kashyapa Matanga and Gobharana went there in possession of Buddha images and scriptures and commenced vigorously the work of preaching the laws of the Buddha and of translating the Buddhist religious texts into Chinese[3]; from this time China entered into a state of spiritual pupilage or discipleship to India and intercourse by sea naturally underwent a corresponding increase.

Maritime Trade with China: Some of its Special features.

The volume of trade carried on by Indians with China by sea, whatever it might have been before this time, began to increase considerably from this time. Throughout the first and the second centuries after Christ (during A.D. 89-105 under the Chinese Emperor, Hoti and again in 158-9 under another Chinese Emperor, Hiwanti), the Chinese annals record the arrival at the Chinese court of

[1] Vide p. 77, 'Buddhism as a Religion: Its Historical Development and its present conditions' by H. Hackmann, Lic. Theo., translated from the German, revised and enlarged by the author; London, 1910. See also, "Chinese Buddhism" by Rev. J. Edkins, D.D., p. 88.

[2] Mr. Herbert J. Allen, in the Journal of the Royal Asiatic Society, 1896, p. 223.

[3] Hackmann's 'Buddhism' p. 78 and Edkin's 'Chinese Buddhism', pp. vii and 88.

many embassies from Indian sovereigns bearing *merchandise* under the name of *tribute*, the trade with foreign nations being a monopoly of the Court in China. Most of these so-called embassies passed by the sea and continued to be sent to China from very early times to the days of the great Mughals. The peculiarity of these embassies was that they were not mere interchange of compliments between the respective sovereigns; nor were they always mere religious or diplomatic missions, but more often these so-called *embassies* with numerous so-called *ambassadors* and rich presents and so-called *tributes* represented trading expeditions, this being the recognised official form in which trade had to be conducted with China. It is necessary to possess a clear comprehension of this approved system of commercial intercourse with China to understand the full significance of the numerous "embassies" sent from India to China. The subject is very ably and fully discussed in the Journal of the Royal Asiatic Society for 1896 (pp. 64-66) by Dr. F. Hirth, Ph. D., a recognised authority in Chinese matters. Says he, "Foreign trade had for a long time been covered by the name, inseparable from the early foreign enterprise of Chinese Courts, of "tribute." The word 'tribute,' in Chinese, *Kung*, was nothing but a substitute for what might as well have been called "exchange of produce" or "trade," *the trade with foreign nations being a monopoly of the Court*. The latter would refuse to trade unless it was done under its own conditions, *viz*., the appearance of the offering of gifts as a sign of submission and admiration on the part of a distant monarch. In each case the full equivalent was paid for these offerings in the shape of counter-gifts presented to the so-called ambassadors by the Chinese Court. If these counter-gifts had not made it worth their while to submit to all the trouble and even humiliation imposed on the tribute-bearers, we should not see such a long list of distant nations recorded as regular tribute-countries, such as India, Persia, and Arabia, who had nothing to gain or to lose by the friendship of China. I am inclined to believe that, with exceptions of course, *these tribute-bearers were in reality nothing better than private merchants who purchased the counter-gifts of the Court under the pretext of bringing tribute in the name of some distant monarch*. The description and quantity of goods returned to such tribute-bearers as a reward for the submissive feelings expressed by them on behalf of their monarchs have in many cases been placed on record by the court historians, and if *measured by our present estimation of their value point to a trade as lucrative as any carried on under modern treaty regulations*. Such relations had existed between China and the neighbouring countries from the oldest times. The regularity with which these transactions took place led, of course, to the creation of court officers connected with their management." Thus we

read that in the seventh century A.D., officers were appointed for the special purpose of receiving the ambassadors of the countries in the four directions of the compass, one for each, "whose duty it was to superintend the 'exchange of produce' besides the duties connected with the reception of the mission." This shows clearly enough that these early tribute-missions were 'mere pretexts for trade under court monopoly' (*Ibid* p. 71), severe penalties being prescribed 'for clandestinely treating with a foreigner even to a very limited extent' (*Ibid* p. 70.)

The views of Sir Emerson Tennent are also similar on this point. In his standard work on *Ceylon*, (*p.* 597, vol. I, Part V. chapter III) in speaking of the numerous embassies from that country to China he observes, "Although all these embassies are recorded in the Chinese chronicles as so many instances of acknowledged subjection, there is every reason to believe that the magniloquent terms in which they are described are by no means to be taken in a literal sense, and that the *offerings enumerated were merely in recognition of the privilege of commercial intercourse subsisting between the two nations*; but as the literati affect a lofty contempt for commerce, all allusion to trade is omitted; and beyond an incidental remark in some works of secondary importance, the literature of China observes a dignified silence on the subjects. India at a very early period, volunteered this payment of tribute as a matter of speculation and even as late as the thirteenth century when the great Chinese Emperor Kublai Khan (of Tartar descent) tried to encourage trade with foreign nations, it was only four Indian kingdoms, and some states in the Archipelago that welcomed his envoys and responded to his proposals. (Yule's Cathay and the Way thither., pp. lxxvi and lxxvii.) The island of Ceylon which, to all intents and purposes, is to be considered as an integral part of India, also entered very early into this peculiar form with China. Sir Emerson Tennent says in his work on Ceylon above referred to that all the Chinese accounts, from the very earliest period attest a continued intercourse and an intimate familiarity between the people of the two countries, the explanation being found in the identity of their national worship. The interchange of courtesies between the two countries, he says, was eagerly encouraged by their respective sovereigns. "The Emperors of China were accustomed to send ambassadors, both laymen and theologians, to obtain images and relics of Buddha, and to collect transcripts of the sacred books, which contained the exposition of his doctrines;—and the kings of Ceylon despatched embassies in return, authorised to reciprocate these religious sympathies and do homage to the Imperial Majesty of China" (*vide* Tennent's *Ceylon*, Vol. I, pp. 593-594) or, in other words, *to carry on a trade with him.*

H. C. C.

A LETTER TO THE EDITOR.

KURUNEGALA, CEYLON.

16th February, 1910.

To

THE EDITOR,

SIDDHĀNTA DĪPIKĀ,

MADRAS.

DEAR SIR,

I shall be thankful if you or any of the readers of your valuable journal will let me know in which part of India the maritime country moṭa-palli (moda-palli) is situated.

The word appears in Prof. MacDonnell's Sanskrit-English Dictionary, but no better information is given there than that it is the 'name of a maritime country'.

This is evidently the name of some Tamiḻ country as the termination *paḷḷi* bears out. This affix which one recognises in the name Trichinopoly and is perhaps tempted to connect with the Greek *polis* (city), is, in Dr. Caldwell's opinion, a word of Tamiḻ origin. Palli occurs, however, in Sanskrit, in the sense of 'small village, especially, settlement of wild tribes,' but its claims to Sanskrit parentage, are as untenable* as those of the Sanskritised *naranga* (orange tree), *nilaya* (dwelling), *vala* (cave), *valaya* (bracelet), *phala* (fruit), *šava* (corpse) *sringavera* (Injivér, ginger) *šankha* (conch), etc.

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* This is a random remark which betrays a lack of linguistic training and philological insight. The faculty to scent superficial analogies has always a tendency to mislead, and is at best a dangerous weapon that will cut both ways, unless its manipulator is a skilled, qualified expert—Ed. L. T.

In this connexion I should also be glad to know whether *paḷḷi* was originally a settlement of the Paḷḷi (Vanniya), Paḷḷa, Paḷḷivili, or Pallava people, or a village belonging to a *palli* (temple) by endowment, or where there is a *palli* (temple, hermitage, almonry, or school). This word has also acquired the meaning of 'sleeping place', which is probably due to the fact that wayfarers resort to temples or schools for the night's rest.

It is interesting to note here that *palli* has found its way even into the Singalese language where it is used to denote a school or a mosque.

Palli (பல்லி) in the sense of a 'herdsman's village,' is presumably a doublet of paḷḷi (பள்ளி), ல and ள being interchangeable. And it is not improbable that this word is closely connected with *Pallavar* (பல்லவர்) the base or many, and *Pallavai* (பல்லவை) baseness or different things, which are traceable to the root *pal* (many). The radical idea of *palli* would then be the seat or *rendezvous* of many or different peoples, or the settlement of a mixed race or conglomeration.

Faithfully yours,

S. W. COOMARASWAMY.

[The word 'palli' takes on the form 'palle' in Telugu, as is to be seen in the names of many a village in the Northern Circars. It appears as 'halli' in Kanarese, and numerous examples can be instanced from the village-names in the Bellary and the Anantapur Districts, to bear it out. It is possible that the same word might be met with, under some other disguise, in Indian languages, that are distinctly extra-Dravidian. But, what the exact Sanskrit root of all these derivatives, has been, can only be a matter of conjecture, since the present Sanskrit words, being what they are, after years of linguistic vicissitudes, cannot, in any sense, be taken to represent the true or original elements—ED. L. T.]

REVIEWS OF BOOKS.

The Jaffna Tamil Drigganita Almanac for Sadharana.

Mr. H. Kārtikeya Aiyar who is the leader of the Driggaṇita System in Ceylon is the compiler of this Almanac. He follows the very same methods as those pursued by Mr. T. S. Višvanātha Šrauti in his "Kumbakonam Mutt Almanac." The printing and get-up of Mr. H. K. Aiyar's Almanac, are all that can be desired, and, as regards the high standard of accuracy maintained by him in his Astronomical calculations, we should think he falls in no way behind his worthy *confrère*, Mr. T. S. V. Šrauti. Mr. H. K. Aiyar has signified to us, his intention of starting an Astronomical Association in South India, so as to bring together all the persons, who take a lively interest in the propagation of accurate methods of almanac-computation, and kindred subjects. If such an association should become an accomplished fact, it will be the means of doing immense benefit to students of Modern Astrology in this country. It is also the idea of Mr. H K. Ayyar to embody in his Almanacs of future years, Sāyana elements of great value, together with information of an otherwise substantial character, which have at present to be mainly sought in the ephemerides published by Zadkiel and Raphael, and the Almanacs issued by European and American Governments.

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The Almanac for 1910, Saumya and Sadharana.

Our worthy friend, Mr. B. Sūryanārāyaṇa Rao, Editor of the *Astrological Magazine*, is the Editor of this Almanac in English, which, although making a belated appearance, this year, maintains, as a substantial compensation therefor, an increased standard of efficiency, in the fuller information with which it is prefaced, than in previous years. This information has chiefly to do with the canon of "elections" as laid down in Hindu astrological books, and the author has endeavoured to bring together every astrological rule that is

usually observed by the people of this country in their social and religious practices. As it is compiled at present, the Almanac can, however, not be of much use to European Astrologers who may be eager to practise the Hindu methods of "prediction" and "elections". Once previously we reviewed a prior volume of this Almanac, in September 1907, on pages 209-11 of Vol. VIII of the "Light of Truth", when we called attention to the necessity for certain improvements which, we thought, were required to widen the usefulness of the Almanac. And we continue to think that the same improvements are also needed in the issue of the Almanac under review, since we regret to find that not one of them has found a place in any of Mr. B. S. Rao's Almanacs, issued after the said suggestion. Mr. B. S. Rao is a great admirer of the methods of calculation based on the *Graha-lāghava* which follows the elements of the modern Sūrya-Siddhānta. The modern Sūrya-Siddhānta is a favourite with the Āndhras of the Northern circars and Ceded Districts, and most of its followers have extraordinary notions about the greatest equation of the Sun's centre and the motion of the apse line. And whatever they be, it does not, perhaps, much matter about the chāras, since the greatest accuracy aimed at by the average run of Astrologers in this country, is with reference always to the nakshatra-pādas, and never in regard to the actual degrees, minutes and seconds of celestial longitude. Mr. B. S. Rao took a deal of trouble with the recent "South Indian Astronomical Conference" held at Kālaṭi, in the Travancore State, under the auspices of the present Śaṅkarāchārya of the Śṛingeri Mutt, with a view to come to some definite understanding as regards the correct method of computing Almanacs and the starting-point of the *Nirayana-bhagaṇa*. We are sorry to hear that the whole thing ended in smoke, for lack of competent referees in cases of difficulty and of the right sort of adjudicators with technical knowledge of Astronomy, both in theory and practice. Mr. B. S. Rao should have been considerably disappointed at the fiasco, especially after the tremendous pains he took, to bring order into the chaos of *Siddhāntins* that rushed to Kālaṭi with

all their antideluvian pomp and ceremonial bumptiousness, each intent upon getting as good an honorarium for himself as his flattery and verbal inflation can elicit. Most of the *Siddhāntins* returned, however, disgusted with their prizes "in gold" which, for one thing, is the most potent engine to keep all activities going. We should think the whole evil arose through lack of a competent astronomer of proven abilities, to guide the deliberations through to a successful issue, and of a board of astronomical experts, to which the Śaṅkarāchārya could look for helpful light, on any dark problem in practical astronomy. Mr. B. S. Rao did his best, however, as an astrologer, but, the "South Indian Astronomical Conference" as held at Kālaṭi, had, unfortunately, little, nay, precious little, to do with the noble science of prediction.

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We are in receipt of the Annual Report of the Anglo-Indian Temperance Association for 1909-10, which was adopted at its annual meeting held in London on the 19th April last. The resolutions that were passed included the election of Sir J. Herbert Roberts, Bart., M.P., to the Presidentship and of Mr. Frederick Grubb, as General Secretary for the ensuing year, as well as the following motions: "That, having regard to the responsibility of the British Government for the moral and material well-being of the people of India, this meeting expresses its deep concern at the progressive increase of the revenue derived from the sale of intoxicating liquors and drugs in that country; it cordially welcomes the declarations of the Government as to their desire to promote sobriety, but is of opinion that this can only be realised by the adoption of substantial reforms in the existing system of licensing, especially in the direction of giving to the inhabitants a more effective voice in deciding the number and position of shops within their areas; and that this meeting, whilst welcoming the steps already taken by the Department of Public Instruction in some of the provinces of India with reference to the inclusion of lessons on Hygiene and Temperance in the school reading-books

is of opinion :—(1) That a syllabus of teaching on these subjects should be issued by the Education authorities; (2) That definite and systematic instruction should be given in the schools; and (3) That steps should be taken to qualify teachers to give such instruction." The resolutions adopted are exceedingly opportune, as drink seems to be the besetting sin of not only the imprudent and hard-worked Indian cooly, but also the circumspect and luxurious noblemen who represent the front-ranks of the Indian Society. And even among those that preach, from their house-tops, public hygiene and temperance, there is a great deal of drinking propensity, which can only be put a stop to, when the high principles, which it is the province of religion to reveal, are actively lived out, and not merely lectured to others. If drinking should be increasing by leaps and bounds in India, it could but be regarded as a sad commentary on the character of the enthusiasm associated with the Temperance movement, and the fruit borne by that movement, after years of toil on the part of its promoters.

The Annual Report referred to, is an important document, worth the attention of every one who may be interested in the work of the Anglo-Indian Temperance Association. The following paragraphs are extracted therefrom, as they are of special value to the readers of the "Light of Truth":

"It is now twenty-one years since the Association was established by Mr. Caine and Mr. Samuel Smith, acting in conjunction with trusted leaders of the Indian people. The work persistently carried on during that period has undoubtedly led to the creation of a healthy public opinion in India, especially amongst the educated classes, in favour of Temperance Reform and personal abstinence. Although there has been no diminution, but, on the contrary, an extension of the drinking habit, it may be fairly claimed that the work accomplished, has acted as a check upon the rate of increase. The Temperance Movement has also provided a common platform upon which the members of all races, creeds, and castes have been able to unite for the purpose of promoting the moral well-being of the Indian masses. This was once more illustrated at the All-India Temperance Conference, recently held at Lahore, when delegates from all parts of

the country, and representing every religious community, were present, actuated by one altruistic and unifying spirit.

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"Dealing particularly with Madras, it has been admitted by the representative of the Government in the House of Commons that the sales per shop rose from 138 gallons in 1907, to 152 gallons in 1908, and the latest returns show that this rate of increase is maintained. In the words of the Under-Secretary, the figures indicate a serious rise in the consumption of liquor in the Madras Presidency; but since these words were spoken, although there has been a reduction in the number of shops, the liquor revenue has increased by 24 per cent. in one year.

"The Madras Government have recognised the need for restriction, but have not carried it to a sufficient extent. The shops weeded out have been those with small sales, and the trade done by the remainder has probably been swollen in many instances by the pernicious effects of the auction system. It is no wonder, in view of these and other contributing causes, that the present annual Excise Revenue in the Presidency of Madras exceeds that of the whole of India 35 years ago".

The last sentence speaks the whole truth and nothing but truth, and it is indeed a high tribute paid to the moral stamina of the average man in the Presidency of Madras. We have the gravest misgivings as to the effective character of the crusade waged by the Temperance Movement in India against the vice of drinking; for, the crusade can never be effective, so long as the right weapon is not employed to combat the evil. Drinking and flesh-eating are twin-sisters, and both of them stand or fall together. We have known cases in which drinking has provoked flesh-eating, and *vice versâ*: Ale-houses will be an anomaly where slaughter-houses do not exist, and the truth of the converse proposition need also not be questioned. If drinking is to be effectively weeded out, the palate of man has first to be taught to dread the flavour of carrion, and his moral impulse, educated into a godly, compassionate feeling for the sanctity of animal life.

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A propos of the Report of the Anglo-Indian Temperance Association, we are pleased to acknowledge the receipt of a booklet meant to be an aid to teachers in giving scientific instruction on Temperance, and named, "The Nature and Effects of Alcohol on the Human Body." Its author is the Rev. Alexander Blake, M.A., retired Presbyterian Minister, and Editor of "Temperance News" (Bangalore). It is printed in Bangalore, and dedicated to Mr. H Bhabha, M.A., Inspector-General of Education in Mysore. The book discusses with earnestness and calmness the various ill-effects induced in the human system by a free-and-easy indulgence in drinks. And if the merciless havoc which spirituous liquors play on the nervous system, and which the author so tellingly exposes in the course of his booklet, does not prove a sufficient deterrent against the drinking habit, all we can say is, there is no hope for the drunkard on this side of the grave, and that his grim tenacity in sticking to the habit, is worthy of a better cause, like the service of humanity. There is hardly any part of the human body which alcohol does not reach, and into which it does not introduce lasting pathological changes; and we recommend a perusal of the booklet itself to those that desire to have an idea of the incalculable, and sometimes irremediable, mischiefs wrought in the human system, by the use of alcohol. Speaking about the effects of alcohol on the brain and nerves, the author quotes Dr. J. Ridge, one of the greatest English authorities on this question; and as we think the quotation will be of value, as being of general interest, we make no apology to transcribe it in full :—

"There are those who speak of men as abusing alcoholic liquors, but it is much more correct to speak of alcoholic liquors as abusing men. The temporary effect of what are called moderate doses is *unquestionably in the end a disabling or paralysing one.* Please note : *It is the highest and most recently developed faculties, and those developed and exercised with most difficulty, that are most easily, and therefore, first affected.* The vigilance of conscience, the acuteness of perception, the delicacy of judgment, the power of self-control, the effort of concentration of mind,—these are dulled or diminished,

and are often quite abolished for a time by even small doses of alcoholic liquor.

"There are times when these higher spiritual powers are more active than at others, but they have never been said to be too much so. Is it reasonable to use a drug that is opposed to all that is highest and best, and certainly puts men off their guard?"

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The following letter has been addressed to us by Mr. Frank J. French, Scribe, Aquarian Commonwealth, 503 Figuerao, St. Los Angeles, Calif. U. S. A., and we have great pleasure in publishing it *in extenso* for the information of our readers:—

AQUARIAN COMMONWEALTH,
503 FIGUERAO, ST. LOS ANGELES,
CALIF. U. S. A.

22nd April '10.

V. V. RAMANAN ESQ., F. Z. S., (LOND), ETC.

CHOOLAI, MADRAS.

MY DEAR SIR,

In behalf of our esteemed Teacher, Levi, and the congregation over which he presides, we desire to extend to you our thanks in appreciation of your review of the Aquarian Gospel of Jesus the Christ, in the New Year number of your excellent magazine, the Light of Truth.

It is with peculiar interest that we read the article, for we appreciate that it comes from the very centre of truth in that land of highest spiritual enlightenment, and from an authority, who, from his broad education and spiritual insight, is most peculiarly fitted to undertake such a review.

It is also with much pleasure that we are able to say to you that both the book and the Aquarian work, with its plan of Universal Brotherhood, have received most cordial support from the people of India, wherever it has been presented to them, and several centres have already been formed, who are earnestly desiring to spread its broad teachings and precepts.

We cannot but feel that the people of that hallowed land will be specially interested in the account of period, in the life of the great Master Jesus, which was spent with its great Teachers and Sages.

We also feel assured that there are many Master-minds in India, who will, of themselves, know of the source of this work——the Akāśic records——and appreciate the precious heritage the translation will be to the children of men.

Levi, who after a preparation of 40 years, was permitted to enter these great galleries and bring back the account, is still in the enjoyment of this privilege, and hopes to be permitted to complete the translation of the life and works of that great Master-Mystic, the Apostle to the Gentiles, Paul; and of some others of whom we know much less, but whose lives were filled with spiritual light. He has also brought to us many messages in exemplification of the Gospel which he has designated the Aquarian Key, which is filled with illumination.

We wish also to express to you our thought as to the grave significance of this Year 1910 and its portent of great growth in this spiritual awakening, which is covering the whole world. Levi feels assured, both from his messages from the Masters on the other side of the veil, as well as from his Astrological Readings, that this is the great year of preparation; and that before its close, great events will have centred the minds of all those who are awake and watching, with their lights burning, upon the breaking of the day of the coming Age of the Spirit.

> "In that blessed age the human race will see without the aid
> "of carnal eyes; will hear the soundless sound; will know the
> "Spirit-God."———Aquarian Gospel, Chap. 58, *v.* 11.

With kindly greeting, and with the wish that the Spirit of the Masters may ever remain with you, I am,

Yours in the faith,
(Sd.) FRANK J. FRENCH,
SCRIBE.

As our readers may be aware, we indicated, at sufficient length, in our January number (pp. 231-234), the grave significance of this year 1910, from Astrological considerations. And we are glad to note that a good number of our predictions has already come to pass with startling suddenness and accuracy. We have, at the same time, every confidence that, before the year closes, every one of our statements will prove to be facts, as we take our stand on experimental knowledge that is at the back of all true science of prediction.

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